

3

SHORT *Printed 18*
REMARKS
ON A
LETTER

From the Reverend
The *Prolocutor* of the Lower
House of CONVOCATION, &c.

TO A
Reverend Member of the
Late COMMITTEE, &c.

In a LETTER to the Reverend
the PROLOCUTOR. *By*

LONDON:

Printed by *W. Wilkins*; for T. CHILDE, at the *White-*
Hart in St. Paul's Church-Yard. M DCC XVIII.

(Price Six-pence.)

ms Le
Mr Lew

Account p 29

SHORT
REMARKS
ON A
BETTER

of the Government
The Secretary of the House
of Representatives

TO A
Respectable
Committee

of the
House of Representatives

LONDON:
Printed by J. G. & J. S. ...
in the Strand, near St. Dunstons Church.



REMARKS

On the Reverend

Prolocutor's Letter, &c.

REVEREND SIR,

THE Passion and Resentment which you are pleased to express against the present Bishop of *Bangor* in your Letter, seems to me to be so very undeserved, that I hope I shall be excused if I contribute my poor Endeavours to convince *you* that it is so. It is, I can assure you, Sir, with very great *Grief of Heart*, that I observe so much *Heat* and *Flame* bursting out on this Occasion, and threatening all around it with utter Desolation. Is this to act like the Ministers of the Prince of Peace, the *Meek* and *Patient* JESUS, whose Voice was not

heard in the Streets, and who, tho' He was reviled, answered not? Who it is that has *given* the Occasion of all this Violence and Fury, his Lordship or the Committee, is not for *me* to determine. Only give me Leave to assure you, that We, in this Part of the Kingdom, thought his Lordship's Sermon a *well-meant* Discourse in Defence of the *Right of Private Judgment in Matters of Faith*, and against using *Force and Violence in Religion*. We were such Fools as to understand his Lordship as only intending to *beat down a Legislative Authority*, properly so call'd, claim'd by the *Romanists*; and not as disclaiming all *Power of framing Constitutions and Canons* for the Preservation and Maintenance of *Decency and good Order*. We had with *great Grief of Heart* observed how Principles were espoused, and Opinions maintained, which our *Reformers* would have abhorred, particularly that * one of the Reverend Members of the *Committee* had asserted that the *Fathers* are as authorized *Interpreters* of the Scriptures, as our *Judges* are of our *Laws*; and that it is as much a Note of the *Sons of this Church* to SUBMIT to the INTERPRE-

* Dr. Bisse's Sermon before the Sons of the Clergy. pag. 14.

TATIONS of the Fathers, as it is to believe the Inspiration of the Apostles. To this We thought his Lordship refer'd in the 12th and 13th Pages of his Sermon. For if the Fathers are the Interpreters of the Law of the Most High, even as the Judges in our Israel are the Interpreters of our Law, it is certain they must have an Absolute Authority to interpret, and to which all Christians are obliged to submit until the Legislature interpose. For such is the Authority of our Judges in our Israel. But you, Sir, and those Venerable Men of whom your House is composed, saw, it seems, his Lordship's Discourse in another and a quite different Light.

The Reverend Mr. Archdeacon Canon, another Member of the Committee, has accounted for this as to himself. He is pleased to own, that before the preaching of his Sermon, he was so far offended at his Lordship's Conduct, as not to have that Opinion of him, nor the Concern for him, which once he had. p. 17. But what has his Lordship's Conduct to do with what he delivers in his Sermon? Will you be pleased, Sir, to give me Leave to transcribe here a Passage from the wise and excellent Mr. Chillingworth? His Adversary had reproach'd him as forsaking Popery, because it conduced not to his Temporal Ends:

Ends: To this he replies — ‘ This foul
 ‘ and false Aspersions, which you have cast
 ‘ upon me, proceeds from no other Foun-
 ‘ tain, but a Heart abounding with the Gall
 ‘ and Bitterness of Uncharitableness, and
 ‘ even *blinded* with Malice towards me,
 ‘ or else from a perverse Zeal to your Su-
 ‘ perstition, which secretly suggests this
 ‘ Perswasion to you, *That for the Catho-*
 ‘ *lick Cause nothing is Unlawful, but that*
 ‘ *you may make use of such indirect and*
 ‘ *crooked Arts* as these, to blast my
 ‘ Reputation, and to possess Mens Minds
 ‘ with *Diffaffection* to my Person, lest other-
 ‘ wise, peradventure, they might with some
 ‘ *Indifference* bear Reason from me. GOD,
 ‘ I hope, which bringeth Light out of
 ‘ Darkness, will turn your Counsels to
 ‘ Foolishness, and give all good Men
 ‘ Grace to perceive how weak and ruinous
 ‘ that Religion must be, which needs Sup-
 ‘ portance from such weak and ruinous
 ‘ Devices! So I call them, because they
 ‘ deserve no better Name: For what are
 ‘ all these *Personal* Matters, which hither-
 ‘ to you have spoken of, to the Business in
 ‘ Hand? If it could be proved, that Car-
 ‘ dinal *Bellarmino* was indeed a Jew, or
 ‘ that Cardinal *Perron* was an *Atheist*,
 ‘ yet, I presume, you would not accept
 ‘ of this for an Answer to all their Writ-
 ings

' tings in Defence of your Religion. Let
 ' then my *Actions*, and *Intentions*, and
 ' *Opinions* be what they will, yet, I
 ' hope, *Truth* is nevertheless *Truth*, nor
 ' *Reason* ever the less *Reason*, because I
 ' speak it. And therefore the Christian
 ' Reader, knowing that his Salvation de-
 ' pends upon his *impartial* and *sincere*
 ' Judgment of these Things, will guard
 ' himself I hope from these Impostures,
 ' and regard not the *Person*, but the *Cause*
 ' and the *Reasons* of it: not who speaks,
 ' but what is spoken." [Preface to the
Author of Charity maintained, Sect. 29.]

I wish with all my Heart this was
 entirely foreign to the Case in Hand.
 But what, for God's sake, have the fol-
 lowing Flowers of Rhetorick to do
 with the *Cause* which the Bishop main-
 tains, and the *Reasons* he gives for it?
p. 24, 26, 27. viz. That the Enemies of
our Established Church and its Spiritual
Powers, read him with Pleasure and Tri-
umph; that they were elated, and thought
themselves privileged to insult; that the Se-
ctaries and Free-Thinkers (as such) thought
the Incense of their Thanks and Praises to
be due; that the generality of our profess'd
and most perverse Enemies have the
Confidence of pretending to find their
Account in it, [the Bishop's Sermon.] Are
 not

not all these *personal Matters*, and which, whether true or false, are utterly foreign to the *Subject* of which the Bishop treats? Certainly, let *Atheists* and *Free-Thinkers*, and the Enemies of the Established Church, behave themselves never so unseemly, *Truth* is never the less *Truth*, nor *Reason* ever the less *Reason*.

This, I confess, is a Treatment of His Lordship, that I never expected from a Writer, who is so severe on every *Appearance* of it in His Lordship Himself. For so far as I can see in all the Passages you transcribe from him, there is not so much as one *personal* Reflection on the *Conduct* of any particular Member of your House. Nay, his Lordship does not so much as intimate that the Enemies of our Establish'd Church, and its Spiritual Powers, [the *Papists* and *Nonjurors*, who may be more properly stiled so than the *Presbyterians*, since they neither allow us to have any Spiritual Powers; nor to be so much as a *Church*, whereas the *Presbyterians* own *Both*] read your Report with *Pleasure* and *Triumph*: That the *Sectaries* and *Free-Thinkers*, (as such) think the Incense of their Thanks and Praises to be due: That the Enemies of our Established Church and Civil State are elated, and think them-

themselves privileged to *insult* : Of which Mr. *Law* has given a very flagrant Proof in his Two late Pamphlets : That the Generality of our *professed* and most *perverse Enemies*, the *Papists* and *Nonjurors*, have the Confidence of pretending to find their Account in this Division made among the Clergy, by the Heat expressed against the Bishop. And yet any *Englishman* knows that this is a much truer Account than that which you have given. And I wish you may not live to experience and feel the Effects of it.

You seem, Sir, *p. 21.* to resent very highly the Bishop's Complaint of the *worst Interpretation being put on his Words*, &c. But can you say they were not capable of a *Better* than was put on them by the Committee ? You say they understood what His Lordship spoke of the *Invisible Church*, to be meant of the *visible*, or, if you please, a *legally establish'd Church*. Now I appeal to your self, whether if the Bishop's Sermon had been thought a *well-meant* Discourse, such an Interpretation would ever have been put on what His Lordship says of the *Church or Kingdom of Christ*. His Lordship's Words always appeared to me very plain : That ' the *Church of Christ*, or ' *Kingdom of Christ*, in the Mouth of a

B

' Chri-

‘ Christian, is the Number of Men, whe-
 ‘ ther Small or Great, whether *dispersed*
 ‘ or *united*, who *truly* and *sincerely* are
 ‘ Subjects to *Jesus Christ* alone, as their
 ‘ *Law-giver* and *Judge*, in Matters rela-
 ‘ ting to the Favour of God, and their
 ‘ *Eternal Salvation*. Can this be said of
 any Body or Society of Christians now
 in the World, that they are a Number
 of Men—who *truly* and *sincerely* are
 Subjects to *Jesus Christ* alone? The learn-
 ed Archbishop *Whitgift*, among other
 Differences which He observes betwixt
 the *Church* in the Apostles Times, and
 the *Church* now, observes, that ‘ in the
 ‘ Apostles Time, All, or the Most that
 ‘ were Christians were vertuous and
 ‘ godly, and such as did *sincerely* pro-
 ‘ fess the Word——Whereas now the
 ‘ *Church* is full of *Hypocrites*, *Dissemblers*,
 ‘ *Drunkards*, *Whoremongers*, &c. There
 ‘ be not only *Hypocrites*, (which deal
 ‘ *sincerely* in nothing, no not in publick
 ‘ Actions;) but there be such also as
 ‘ be *corrupt* both in Religion and Life.
 [Defence of the Answer to the Admonition,
 p. 176, 177.] I wish our own Times
 were without any Proofs of this, or
 that there were none among *Us*, who
 made it a Mark of their Zeal for the
Church, to *curse* and *swear*, and be drunk
 for

for It. But pray, Sir, consider, is it the same thing to be *truly* and *sincerely* Subjects to *Christ alone*; and to deal *sincerely* in nothing, but to be *corrupt* both in *Religion* and *Life*?

The Account which the Bishop gives of the *Church of Christ*, is the very same which our first Reformers gave, Men who seal'd their Confession with their Blood, and counted not their own Lives dear unto themselves, so that they might finish their Course with Joy. Thus the *Ausburgh Confession* defines the Church to be *A Congregation of Saints and true Believers*. In the *humble and unfeigned Confession of the Belief* of certain poor banished Men, &c.

— sent most humbly unto the Lords of ENGLAND, and all the Commons of the same from Wirtemberg, Anno. 1554. the 14th of May, which was composed by those of the *English Protestant Ministers*, who then fled out of the Land for the sake of their Religion, we have this Account of *The Church*. Tho' this Word (*Church*) be taken in divers Significations: As for a particular Congregation, sometime of the Good, sometime of the Wicked, sometime for an Assembly of both Good and Evil together, and otherwise usurped, partly for an House of Common Resort, and partly for the only State of the Clergy: yet are we fully per-

swaded, and do stedfastly believe, that there is but One only Apostolick and Holy Catholick or universal Church and Congregation of God, which being moved, taught and gathered together from among all Nations of the whole World, by the Operation of the Holy Ghost, into the Unity and Truth of the Faith and undefiled Religion of the Apostles: is not only sanctify'd, cleansed and purify'd in the Blood of our Saviour Christ, but specially also endow'd with unfeigned Holiness of Life.

— This Church is the mystical Body and beloved Spouse of Christ, who is the Head and Saviour thereof. At this Account of the Church, the Papists, as Melancton tells us in his *Apology for the Augsburg Confession*, took great Offence, and raised great Clamours against it. On which Occasion that Great Man observes, *profecto verum est quod aiunt, Nullum remedium esse adversus Sycophantæ morsum. Nihil tam circumspicte dici potest ut calumniam evitare queat.* He shews that he who is a Sinner, *‘ aliqua sorde maculatus*, cannot
 ‘ be said to be of the Church, nor cannot
 ‘ be called a Subject of Christ’s: That
 ‘ although *Hypocrites* and *Wicked Men*
 ‘ have a Fellowship with this true Church
 ‘ in the *external Rites* of it; yet when
 ‘ the Church is defined, it is necessary
 ‘ that should be defined, which is the Li-
 ‘ ving

' *ving Body of Christ, which is the Church*
 ' both in *Name and Thing*. That it is ne-
 ' cessary we should understand what it is
 ' that is the principal Efficient of our be-
 ' ing Members and *living Members* of the
 ' Church: That if the Church should be
 ' only defined to be an *external Polity*
 ' of Good and Bad, Men would not
 ' understand that the *Kingdom of Christ*
 ' is Righteousness of Heart, and the En-
 ' dowment of the Holy Spirit, but would
 ' imagine it to be only an *external Obser-*
 ' *vation of certain Services and Ceremonies*;
 ' that there would be no Difference be-
 ' twixt the People of the Law, and the
 ' Church, if the Church was an *external*
 ' *Polity*, and distinguished from the
 ' World by *Civil Rites*: That the Church
 ' is the *Kingdom of Christ*, and that the
 ' Kingdom of the Devil is distinct from
 ' it, and opposite to it; and that it is
 ' certain that wicked Men are under
 ' the Power of the Devil and Mem-
 ' bers of his Kingdom, and that there-
 ' fore the Church, which is truly the
 ' *Kingdom of Christ*, is properly a *Con-*
 ' *gregation of Saints*: That perhaps their
 ' Adversaries had rather the Church should
 ' be defined thus: *viz. An external Mo-*
 ' *narchy Supreme over all the World, wherein*
 ' *the Pope has a Power auctoritatis, which no*
 ' One

‘ One may dispute or condemn, of making
 ‘ Articles of Faith, of abolishing what Scrip-
 ‘ tures he pleases, of Instituting Services and
 ‘ Sacrifices, of making what Laws he has a
 ‘ mind to, and of dispensing with and ab-
 ‘ solving Men from what Laws he will,
 ‘ whether Divine, Canon or Civil, &c.
 ‘ That if they had thus defined the Church,
 ‘ they should have had perhaps more fa-
 ‘ vourable Judges.

The Definition of the Church given by
 Bellarmine, is this. The Church is an
 Assembly or Company of Men incorporated
 or united together by the Profession of the
 same Christian Faith, and the Communion
 of the same Sacraments, under the Govern-
 ment of lawful Pastors, and especially of the
 Bishop of Rome, the only Vicar of Christ
 upon Earth. The Use which He makes
 of this Definition is, that no Body can be
 subject unto Christ, and in Communion with
 the Heavenly Church, tho’ he desires ne-
 ver so much so to be, if he be not sub-
 ject to the Pope. This our Bishop and
 Martyr, Hooper, very justly represents as
 asserting that the * Church is bound to

* *Ecclesia non querenda est in solio & corona aurea Pontificis, in galero purpureo Cardinalium, in mitris licornibus Episcoporum, &c. sed gloria felice Regis seu Ecclesie est ad intra in Christo Domino gloria, in Evangelio gloria, in spe gloria.* Gerh. Loci Com. Tom. 5. p. 264.

one Sort of ' People, or an ordinary
 ' Succession of Bishops, Cardinals or such
 ' like: That it is to make the Church of
 ' Christ degenerate into a Civil Policy.
 [Confession December 20. 1550.]

The Wise and Excellent Mr. Chillingworth has effectually confuted this Notion of the Papists in a few Words. *Relig. of Protestants, &c.* Ch. 5. Sect. 32. To leave the Church, and to leave the External Communion of the Church, is not the same Thing. That [leaving the Church] being done by ceasing to be a Member of it, by ceasing to have those Requisites which constitute a Man a Member of it, as Faith and Obedience. This [leaving the External Communion of the Church] being done by refusing to communicate with any Church in her Liturgies and Publick Worship of God. This little Armour, if it be rightly placed, I am perswaded will repell all those Batteries which you threaten shall be so furious.

If I do not mistake, the Account given by the late Anti-Bishop Hicke, of the Church, in his Thirty Nine Propositions, is very much like this of Bellarmine's, and makes the Church and the external Communion of it the same thing. Thus he defines it, ' The Catholick Church is the
 ' Kingdom of God, the Incorporate Bo-
 ' dy

' dy of Christians. Christ is the King
 ' of this Spiritual Kingdom, and the
 ' High Priest of this Catholick Church.
 ' The Bishops are his *Chief Ministers,*
 ' *Vicegerents,* and *Spiritual Sovereigns* of
 ' this Kingdom : To *Them* is required
 ' *Subjection, Obedience,* and *Fidelity.* To
 ' refuse to communicate with them is to
 ' be *out of the Church,* to cease to be a
 ' Member of It, and to lose all Title to
 ' *the Promises of the Gospel,* so as to be a-
 ' ble to lay no Claim to them, or any of
 ' them, not so much as Remission of
 ' Sins, how eminent soever he may be for
 ' *Personal Vertues ?*

When I first read the Bishop's Sermon,
 I thought he had respect to these Noti-
 ons, which you know, Sir, at the happy
 Accession of His present Majesty to the
 Throne of this Kingdom, were more
 openly and industriously maintained than
 before. The Aim of those who propa-
 gated them, was to induce well-meaning
 People to join with them, and help to
 carry on their *political* Design of altering
 the Government, by perswading them
 that the *establisb'd Church* was *Schismatical,*
 that they were obliged to separate from
 the *external Communion* of the Bishops and
 Pastors of It, at the Peril of their Souls.
 That they could not possibly be saved in

a Communion, where all *their Prayers were Sin, and Sacraments Sacrilege*. [Proposition xxxix.] In Opposition to this, the Bishop, consonant, as I have shewn, to the Principles of our Reformers, shews that a Christian's Title to God's Favour cannot depend *simply* upon their adhering to such a particular *external Communion*. Is not this now the same as to say, that a Man does not *leave the Church*, or cease to be a Member of it, or is not *out of a State of Salvation*, by refusing to communicate with any Church in her *Liturgies and Publick Worship*; but by his ceasing to have these Requisites which constitutes a Man a Member of the mystical Body of Christ, *viz. Faith and Obedience*? The Bishop observed in his *Preservative*, &c. That God cannot put the Eternal Salvation of his Creatures upon any thing, but what he puts in their Power to do, and be satisfied about. This, I confess, I think agreeable to *Common Sense*, and the Notions I have of the *Justice and Goodness* of God. But now if our *Eternal Salvation* depends on our holding *External Communion* with a particular Church, and being subject to the Pastors of it, it is certain that it depends upon somewhat which we *may not* have in our own Power to do, and about which we cannot

C

be

be satisfied. Since, as the learned Dr. *John White* observes, ‘all the *External Government* of the *Church* may come to Decay, in that the *local* and *personal Successors* of the Pastors may be *interrupted*, the Discipline hindered, the Preachers scattered, and the *outward Exercise* of Government and Religion suspended, whereby it shall come to pass that in all the World you cannot see any one particular Church, publicly professing the true Faith, where- to you may safely join your self. [*Way to the true Church*, p. 88. Ed. 4^{to}.]

But you, Sir, are pleased to insert some *Remarks* of the judicious Mr. *Chillingworth*, which you intimate to be very different from those Passages in the *Preservative*, taken Notice of by the *Committee*, &c. and that we are not likely to find them in his Lordship’s intended *large Collection*, &c. I confess I am of the same mind. But, pray Sir, don’t you think these *Remarks* as different from what that *wise* and *excellent* Man has said in his Book of the *Religion of Protestants*, &c. which was published by himself, and I believe written *after* these Sermons, which have been added to it since his Death? For if it be true that ‘*Christ Jesus* has delegated, or given to his Ministers an Authority of *binding* and *loosing Sins* upon Earth, with a *Promise*, that the

‘ *Pro-*

‘ *Proceedings in the Court of Heaven* should
 ‘ be directed and regulated by *Theirs* upon
 ‘ *Earth* ;’ It must follow, that God has
 put in the Power of his Ministers the *authoritative Disposal* of the *Salvation* or *Damnation* of their *Fellow Creatures*. And how
 is this at all consistent with the Assertion
 that *the Requisites which constitute a Man a*
Member of the Church, are Faith and O-
 bedience? Certainly he ought to have ad-
 ded, *Subjection*, and *Fidelity* to the *Pastors*
 of it, his *Spiritual Sovereigns*, and partaking
 of the *Heavenly Blessing* of their *Absolving*
 and *Releasing* him from his Sins. We know
 whose Doctrine it is that *All Sins committed*
after Baptism are remitted by the *Sacra-*
ment of Penance. If so, *Faith* and *Obedience*
 are not sufficient. But can any thing be
 more *unlike* that *wise* and *excellent Man*,
 than to affirm that the *Proceedings in the*
Court of Heaven, are directed and regulated
 by the *Proceedings* of our *Bishops* and
Priests upon *Earth*? Nay, that *Christ*
 Himself has *promised* this? For what is
 this but to suppose *Christ* to engage, that
 His unerring *Wisdom*, *Justice*, and *Good-*
ness shall be *subject* to, and *directed* by, the
Proceedings of *Weak*, *Fallible*, *Wicked* and
Passionate Men? Must not a *Christian’s*
Ears tingle at this? or can a *Heathen*, who
 has any *Notion* of the *Divine Nature*,
 C 2 hear

hear without blushing, that the *Wisdom* of God is to be *directed* and *regulated* by the *Folly* of Men?

There is in one of those *well-meant Treatises*, which you say were written with *Exquisiteness of Learning* and *Soundness of Judgment*, a very different, and I am sure a more Christian Account of this Power and Authority. The Treatise is entituled, *A Discourse concerning Auricular Confession*, and printed 1684. p. 39. The Author observes, That ‘ Men return
 ‘ from the Confessor’s Chair (as they are
 ‘ made to believe) as pure as from the
 ‘ Font, and as innocent as from their
 ‘ Mother’s Womb; as if God was *con-*
 ‘ *cluded* by the Act of the Priest, [or as
 ‘ *if the Proceedings in the Court of Heaven*
 ‘ *were directed and regulated by those of the*
 ‘ *Priest,*] and as if he [the Priest] being
 ‘ satisfied with an humble Posture, a de-
 ‘ jected Look, and a lamentable Murmur,
 ‘ God Almighty wou’d be put off so too.

Ah nimium faciles qui tristia criminia, &c.

*Ah cheating Priests, who make fond Men believe,
 That God Almighty pardons all you shrieve.*

P. 40, 41. The Author lays down the following Propositions.

‘ 1. The

‘ 1. The *Priest* cannot pardon whom he
 ‘ will, let him be called *Judex* and *Præses*
 ‘ never so; for if his Sentence be not ac-
 ‘ cording to Law, it will be declared null
 ‘ at the Great Day; only it may be good
 ‘ and valid in the mean Time *in foro Eccle-*
 ‘ *sie*; and here lies the *Cheat*.

‘ 2. Nor are all Sins retained or unforgi-
 ‘ ven with God, that are not pardoned by
 ‘ the Priest; it is true in *Public Scandals*,
 ‘ till the Sinner submit to the Church,
 ‘ God will not forgive him; *for what* that
 ‘ *binds on Earth*, is in this Sense bound in
 ‘ *Heaven*; but what hath the Church to
 ‘ do to *retain* or bind the Sinner in the
 ‘ Case of *Secret Sins*, where it can charge
 ‘ no Guilt on him?

‘ 3. Nor is it *properly* the *Act* of the
 ‘ Priest which pardons, but the *Tenor of*
 ‘ *the Law*, and the *Disposition of Mind* in
 ‘ the Penitent, agreeable thereunto, *qua-*
 ‘ *ifying* him for Pardon, to which the Par-
 ‘ don is to be imputed: As it is not the
 ‘ *Herald* which pardons, but the Prince,
 ‘ who by his Proclamation bestows that
 ‘ Grace upon those who are so and so
 ‘ *qualified*.

‘ 4. Nor, *Lastly*, Can the *Priest* be said
 ‘ to pardon so properly by those Majestick
 ‘ Words, *Absolvo te*, as by his whole Mini-
 ‘ stry instructing People in the Terms of the
 ‘ New

‘ New Covenant, and making Applicati-
 ‘ on of that to them by the Sacraments :
 ‘ This he hath Commiſſion to do, but
 ‘ thoſe big Words I cannot find that he
 ‘ hath any where Authority to pronounce;
 ‘ and therefore the Ancient Church had
 ‘ no Form of *Absolution*, but only receiv-
 ‘ ing Penitents to the Communion : And
 ‘ the *Greek Church* had ſo much Modesty
 ‘ as to absolve in the *Third Person*, not in
 ‘ the *First*, to ſhew that their Pardon was
 ‘ *Ministerial* and *Declarative* only.

‘ All theſe Things notwithstanding, the
 ‘ People are let to go away with ſuch an
 ‘ Opinion as aforeſaid, becauſe it is for the
 ‘ *Grandeur* and *Interest* of the *Prieſthood*,
 ‘ that they ſhould be *cheated* : but theſe
 ‘ Miſapprehenſions would vaniſh, if their
 ‘ Teachers would be ſo *juſt* as to diſtin-
 ‘ guiſh between God’s *Absolution*, and the
 ‘ *Absolution of the Church*; the *firſt* of
 ‘ which extends to the *moſt ſecret Sins*,
 ‘ the latter to *open Scandals* only ; the one
 ‘ delivers from all *real Guilt*, the other
 ‘ from *External Censure* only ; of the *latter*
 ‘ the *Prieſt* may (by the Leave of the
 ‘ Church) have the full *Dispensation*, ſo
 ‘ that he is really pardoned with *her* that
 ‘ hath *ſatisfied* the *Prieſt* ; but of the for-
 ‘ mer [the Delivery from all real Guilt]
 ‘ he diſpenſes *conditionally*.’ So far is this
 ‘ Writer

Writer from daring to affirm that God has engaged to be concluded by the Acts of his Priests, that he has made over his Power to *them*, and promised that *his* Proceedings in *Heaven*, shall be directed and regulated by *theirs* upon *Earth*. This he truly observes is to *make People believe that their Salvation and Damnation is in the Power of the Priest, that he is a little God Almighty, and his Discharge would certainly pass current in the Court of Heaven.* Most certainly! since the Proceedings of that Court are to be ruled by what the *Priest* does.

I will not offer to make any Apology for this large Transcript from this excellent Writer. I only am sorry that You are not so happy to be of the same truly Christian Sentiments. But I have learned from another of the *Well-meaning* Writers of those Times, * *That very often it happens, that Men are led away by lofty Conceits of their own Judgment, and the extravagant Opinion they have of themselves will not suffer them to attempt such an ingenious Examination of Things, as implies a Possibility of their being deceived.* Men whose Thoughts are all employed about the *Rights, Powers, Pri-*

* *Persuasive to an ingenious Trial of Opinions.*

vileges and *Dignity* of the *Christian Priesthood*; who have been brought to fancy themselves *Spiritual Sovereigns*, and that even the *Princes* of this World are *their* Subjects, and are obliged to pay *Subjection*, *Obedience* and *Fidelity* to *them*; it is no wonder if they do sometime believe themselves to be something more than Men; fancy themselves *Vice-Gods*; nay, what's more, that it is in *their* Power to prescribe Rules to *his* Proceedings. And it is as difficult to convince such Men of their Mistakes, as it is to cure a Phrensy, or regulate the Imaginations of a sick Brain. 'If they be not succoured mightily by the 'the Grace of God, their Minds are barred up for ever.

This Consideration may perhaps in some Measure account for that *unaccountable Darknes* which you say seem'd to have overspread the *Minds and Faculties* of all Men, *i. e.* some Men at the Time when the Bishop's Sermon was published. We have now for almost these Thirty Years past had it continually dinn'd in our Ears, That *this very Power*, viz. All Power in Heaven and Earth *which Christ Jesus had*, after descended to his *Apostles*, and from them to their Successors the Bishops and Pastors of the Church. [*Lowth* of the Subject of Church-Power, *Pref.*] That the
Bi-

Bishops and Priests of the Christian Church are Christ's *Vicegerents*, &c. And can any one now suppose that Men, whose Heads are full of such Notions and Pretences so agreeable to the *Pride* and *Vanity* of Humane Nature, should soon and readily understand a Discourse, whose main Design was to shew that *Christ is King in his own Kingdom*, that He has appointed no *Vicegerents* to supply his Place here upon Earth, nor vested any Mortal with the same Power which he himself has? Besides, if I may believe another of the *well-meaning* Writers of the Times you mention, it's no new or unusual Thing for * *Things to be strangely and unaccountably carried in publick Meetings of Men of extraordinary Fame. The greater Part are sometimes mistaken themselves, or mislead others, through Passion, and false Interest, or are carried away in the Noise or Torrent of a Multitude, or are imposed on by the Crafty.* I heartily wish this Observation had not been confirmed by the Transactions of our own Times. But I am afraid there are but too many Proofs on Record, of the Behaviour of some Men of *Extraordinary Fame* a-

* *The Unity of the Catholick Church maintained in the Church of England.*

mong us, as evince they have been either *misled through Passion and False Interest*, or have been *imposed on by the Crafty*. The Character which our present most Religious and Learned Primate thought himself obliged *Ten Years* ago to give of *some of the Clergy*, and for which he was so *inhumanely and unchristianly* abused, have they yet taken any Care to shew they did not deserve? This, I confess, is a melancholy Subject, and I heartily wish it could be concealed. But alas! the late Behaviour of some of the *English Clergy* has been too open and publick for their best Friends to keep it secret. This has been very fully owned by a hearty Friend of theirs, *the Vindicator of the Realm and Church of England from the Charge of Perjury, &c.* And if we who live at so great a Distance from *London* can be certain of any thing said to be done there, it seems an Address to his Majesty was agreed to in your House but by your single Vote. It's too well known that the First of *August*, the Day of his Majesty's happy Accession to the Crown, was refused by many to be observed. And when some of them were called to an account for it by their Ordinaries, it was pretended that *the King had no Power to ordain a Festival*, and that the *Prayers* appointed to be used, tho' the
very

very same as were used on *March* the 8th for many Years without any Opposition, were *illegal*. The *first* of which Positions is you know, Sir, reckon'd by Dr. *Hicks* among the *popish* and *damnable Positions* of *Antiepiscopal Writers*, and the *other* the very same Cavil which the *Puritans* used with more Plausibility, in King *James* the First's Time, against the Additions made by that Prince to the Liturgy, after the *Hampton-Court* Conference. You have heard no doubt of the Text chosen by the Preacher at *Bath*, on *August* 1. last Summer, *viz.* Matt. iv. 8, 9. and how unsual a thing it was then in that Place for the Preachers to *pray*, or to *bid the Prayers* for the *King* and the *Royal Family*. Nay, so general was this Humour, I pray God it be not so still, that even Dr. *Tho. Biss*, one of his Majesty's Chaplains in ordinary, and as it's said here, one of your Committee, could not forbear to reflect that tho' the common People *hear them* [the Ministers of the Church] *gladly*, the Elders, the chief among Men set them at nought, and treat them with Derision. The *plain English* of which is well enough understood by the *common People*; who know very well that had these Sermons been preached two or three Years sooner, the Preacher would not have thought there was any

Reason for making such Complaint. It is very easy, much easier than I am sure I wish it was, to enlarge on this melancholly Subject. The only use I make of it is to shew that Assemblies, consisting of Men who have thus behaved themselves, and shewn themselves so overswayed with *factious Interests*, can never expect to have much Regard shewn to them. Even those *Crafty Men* who *impose* on them, and make use of them to carry on their own Designs, do in their Hearts despise them. And this will be seen very plainly, if ever God, as a Punishment for our Unthankfulness, should deliver us up into the Hands of those Men who are contriving our Ruin, and who have daily Occasion given them by our Divisions, to flatter themselves that they shall yet be able to destroy us.

I for my Part should be exceeding glad to see the Members of your House proved *superior to every Temptation of Envy or Party-Zeal, &c.* But to speak my real Thoughts, it seems to me very odd, That so many Books and Pamphlets should of late been published by Clergymen and others, in which our *Articles, Rubricks, Canons* and *Homilies* are so openly and plainly oppugned, and yet not one of them

them be complained of by your House,
With your Leave I'll name a few.

1. *Lay-Baptism invalid.* In which the *Authority* of the Minister is made to be one of the *Essentials* of Baptism, directly contrary to the Rubrick in the *Ministration of private Baptism*, which asserts the Things *essential* to this Sacrament to be the *Matter* and the *Words*.

2. *Sacerdotal Powers*, which contends for the Necessity of *private Absolution*, and of *Confession* to a Priest, in order to obtain it; directly contrary to the Rubrick in the *Visitation of the Sick*, which directs the Priest only to move the sick Person to make a special Confession of his Sins, in case *he feel his Conscience troubled with any weighty Matter*, and to absolve him after the sort there prescribed, *if the sick Person humbly and heartily desire it*; and to the *second Part of the Sermon of Repentance*, which instructs us, that *if any of us do find our selves troubled in Conscience, they may repair to our learned Curate or Pastor, or to some other Godly Learned Man, and shew the Trouble and Doubt of our Conscience to them, that we may receive at their Hand the comfortable Salve of God's Word*.

3. *The unbloody Sacrifice and Altar unvail-
ed and supported.* In this Book is asserted a *real Change* of the Bread and Wine, by
the

the Descent of the Holy Ghost upon them, and imparting to them a mystick Vertue and secret Power. The Author stiles Origen's saying, that *they are cast out into the Draught*, which our most learned Divines have quoted as an irrefragable Testimony against *Transubstantiation*, one of that learned Man's Particularities; and labours to prove that the Fathers were generally of another Opinion, or *do in Words at length deny it*. Now this seems to be a Contradiction of what is affirmed in the Advertisement at the end of the Communion, That *the Sacramental Bread and Wine remain still in their very Natural Substances*; In Consequence of this Principle, the same Writer affirms, that the *wicked Communicant does externally eat and drink the Body and Blood*. Whereas, *Article xxix.* asserts that they only eat and drink the Sign or Sacrament of so great a Thing. The Order for the Administration of the Lord's Supper, plainly suggests to us that God does vouchsafe to feed with the spiritual Food of the most precious Body and Blood of Christ, only those who *duly receive* the Holy Mysteries of Bread and Wine: And our Catechism teaches us, that the Body and Blood of Christ are verily and indeed received by the *Faithful*, not by the Wicked. The same Man represents *The Order for the Administration*

ministration of the Lord's Supper, &c. as defective, because it wants a Prayer of Oblation; and tells us that we must supply this Defect as well as we can, by our own private silent Devotions. A later Writer has found out more *Deficiencies* in this Order, such as he thinks are sufficient to found a *Separation* upon, *viz.* Its not ordering *Water* to be mixed with the *Wine*; not providing a *Prayer* for the *Descent* of the *Holy Ghost* on the *Elements*; and not appointing *Prayers* for the *Dead*. But I am afraid I tire you, and therefore will name but one more.

4. *An Ecclesiastical History of Great Britain, &c.* In this Work, as the learned *Bishop of Carlisle* has observed, the Reader will observe some special *Respects paid to the Bishops and See of Rome*. He labours all he can to blacken and disparage our *Reformers*, and to represent the *Accounts* given of our *Reformation* as false and fictitious. Particularly he takes all *Occasions* to impugn the *King's Supremacy*, and under the Cover of a *Reporter*, condemns *Archbishop Bancroft's Defence* of the *Regal Supremacy*, and goes about to shew that the *Fathers* stand on the *Puritan's* side.

But these and others of the same kind, your House perhaps thought well-meant
Treatises,

Treatises, and honestly intended for the Support of *Hierarchy*, and Defence of the *Mystical, Hierargical, and Sacerdotal Powers*. And, as Mr. *Thorndike* says, *When all is done, Men must and will be Judges for themselves*. And so long as the Majority of your House are of Opinion that they have, as *Priests*, so exalted a Power, that even the *Proceedings* of Christ Himself, are regulated and directed by theirs: no one ought to Wonder, if they are not disposed to censure Books written to propagate such Notions, be they never so contrary to what they have subscribed.

I am very sensible how loath we are, any of us, to lay the Blame of any thing on our selves. Thus the Officers of the Children of *Israel* had the Blame laid on them by *Pharaoh's* Servants, of their not fulfilling their Task in making Bricks, tho' they themselves were the true Occasion of it. And therefore the Officers Representation to *Pharaoh* was very just; *There is no Straw given unto thy Servants, and they say to us, Make Brick; and behold thy Servants are beaten; but the Fault is in thine own People*. It seems to me very hard that any Christians should be exposed as *Free-Thinkers, Enemies to the Priesthood, &c.* Only because they will, as they must, if they act as Reasonable Creatures, be Judges

Judges for themselves. Give me Leave
 once more to transcribe a Passage from
 one of those *well-meant* Treatises which
 you so justly commend. * ' That it should
 ' be dangerous to private Persons to weigh
 ' and consider, as well as they can, what
 ' their Guides teach them to believe or to
 ' do, this is that which I can by no
 ' means understand, unless it were a dan-
 ' gerous thing to follow our Guides like
 ' Men that have Reason, and not like
 ' Beasts that have none. — To affirm
 ' that a Liberty of *examining* and *judg-*
 ' *ing* in *Matters of Religion*, doth Mischief
 ' in the Church, and is the Cause of *Here-*
 ' *sies* and *Schisms*, is in Effect to say, that
 ' it had been much better, in order to the
 ' *Peace* of the Church, and the prevailing
 ' of Truth, that Men had been nearer to
 ' Stocks and Stones, than endued with
 ' natural Abilities of judging, and natural
 ' Propensions to use those Abilities; which
 ' I think would be to reflect upon the
 ' Wisdom of our Maker. For certainly
 ' it had been better for Men to have
 ' wanted the Faculties of *Judging* and
 ' *Proving*, if it be so dangerous a thing

* *Perswasive to an ingenious Trial of Opinions.*

' to the Church to make use of them.
 ' Nor is it much for the Credit of the
 ' Church, that it should be against her
 ' Interest for Men to examine her Do-
 'ctrine, and use their Reason about it
 ' as well as they can.

' To speak to the Thing : It is not the
 ' Liberty of Examination and Judgment in
 ' order to the Knowledge of the Truth,
 ' that causeth Heresies and Schisms, but *the*
 ' *not making a right use of this Liberty, i. e.*
 ' Mens entring upon this Work with
 ' Pride, and the Prevalency of Lust and
 ' Passion, and *Worldly Interest*, their want
 ' of Care and Diligence, and of *proving*
 ' *Things sufficiently* ; their taking up Opi-
 ' nions *without reasonable Examination*, and
 ' then seeking for Pretences to colour their
 ' Obstinacy. The Lusts and Vices of
 ' Men are against the Peace of the Church
 ' and the Interest of Truth, but not the
 ' Use of that Reason which is the Divine
 ' Part of our Natures, and which God
 ' hath given us to restrain and govern our
 ' inferior Faculties.

' 'Tis true indeed, that if few or none
 ' troubled themselves at all to judge in
 ' Matters of Religion, there would be no
 ' Heresies. But 'tis true too, that if they
 ' had no Reason to judge of these Things
 ' at

' at all, there would have been no Here-
 ' sies; and 'tis as true that if there had been
 ' no Religion at all, it were impossible that
 ' there should be Heresies in Religion.
 ' But will any Men say, that *Reason* or
 ' *Religion* is therefore the Cause of *Here-*
 ' *sies*? And yet there is as much reason
 ' to say this, as to conclude that the use
 ' of our own Understandings in the
 ' things of God, is the Cause of Here-
 ' sies. These Things are too gross to need
 ' a Confutation.

' And yet this pretence against the *Li-*
 ' *berty* of *proving* what is propounded to
 ' us in Religion, is intended chiefly a-
 ' gainst *private* and *ordinary Persons*, but
 ' not against the *publick Guides* and *Of-*
 ' *ficers* of the Church; whereas in truth,
 ' if there be any thing in it, it holds more
 ' strongly against these than against the
 ' other: And that because * the *most per-*
 ' *nicious Heresies* that ever came into the
 ' Church, were brought in by Men of
 ' *Learning* and *Authority* in the Church.

* *Almost all the Heresies and Schisms that have distrac-*
ted the Church, have been no other than so many De-
fections of the discontented Part of the Clergy and the
more pragmatistical Part of the Laity from their rightful
Bishop. Dr. Maurice Vindication of the primitive
Church, p. 308.

‘ And if this Pretence be good, *they* of
 ‘ all Men should be forbidden to enquire
 ‘ into Matters of Religion; because if
 ‘ *they* fall into any dangerous Mistake,
 ‘ *their* Authority is likely to give Repu-
 ‘ tation to it, and to make it go down
 ‘ more easily with the common People,
 ‘ than if it had been started by one of
 ‘ themselves. So that we must not lay
 ‘ the Heresies that have been in the Church,
 ‘ to the *Liberty* we have been contending
 ‘ for, unless we will be content to exclude
 ‘ *all* from the Duty of *proving* what they
 ‘ have been taught to believe. And no
 ‘ Man can think this reasonable, unless
 ‘ he takes all Religions to be equally true;
 ‘ that is, every one to be alike false. And
 ‘ he that believes this, needs not care what
 ‘ *Heresy* he is of.

I cannot conclude without lamenting
 your losing that Christian Temper you so
 affectionately recommend in your excel-
 lent Paraphrase, &c. on the Epistle for
 the *Second Sunday in Advent*. Oh! that
 you had remembred when you set about
 writing this Letter, that edifying Obser-
 vation of yours, *It would ill become*
Them to disdain, or cast out those from their
Charity, whom Christ did not shut out from
His Mercy. Had you not cast out the
 Bi-

Bishop of Bangor from your *Charity*, but hoped the best of Him, and believed his Writings to be *well-meant*; you could never have approved of so heavy a Charge as that the Committee has brought against his Lordship; much less would you have intimated, as you seem to me have done, p. 23. of this Letter, that *his Lordship's true and utmost Meaning in his Sermon, was not what his late Book sets forth.* Can this, Sir, be called *Humility, Candor, and Meekness, Largeness of Heart and a Zeal for the good of Christians in general,* which you well recommend as the *sure Establishers of Temper, and Peace, and Love?* Is it not rather to act as one who *sees nothing in himself, or those of his own Side, but whatever magnifies them in his Esteem; and nothing in those of a different Judgment, but what represents them little and despicable in his Eyes?* Is this, Sir, to attend impartially, and indeed especially, to the good and commendable *Qualities of them that differ from us, and not only to their Errors and their Faults?* It is your own excellent Observation, that no Doctrine can so effectually recommend it self to the Affections of considering Persons, as by giving *Demonstration of its Efficacy, in plucking up this Root of Bitterness, self-seeking, and* di-

disposing *Men to a meek and quiet Spirit, to Humility and Patience, to all equitable Allowances, and a generous Zeal for the Good of others, &c.* Now this, I think, is a very good Description of the Doctrine taught by the Bishop. The whole *Tendency* of it is to *dispose Men to Charity, and Love, and mutual Forbearance, and receiving one another, as God receives us.* As on the other Hand it effectually plucks up that *Root of Bitterness*, self-seeking, by beating down all usurped *Authority over Consciences*, and disclaiming all Power to *exact or require a Submission* of our *Understandings* to the *Authority* of our Fellow *Creatures*. What is it but a seeking *our own things*, not the things of *Christ Jesus*, to affect a Dominion over the Minds of *Men*, and to make their *eternal Salvation* depend on *Us*? And what *Cruelty and Devastation* this *Root of Bitterness* has occasion'd, is too plain and obvious to need any *Enlargement* on it.

Though I hope I have said nothing that can justly be interpreted as intending any such thing as confounding all *Peace and Order*; yet seeing what a preverse *Construction* prejudiced Minds are capable of making of even the most innocent and inoffensive Expressions, I think it necessary
to

to declare, that I utterly abhor the overturning all Government in this Society of the Church, and by no means design the denial of a Power in the Governors of it to provide for the Order and Decency of it. I am very heartily sorry that there is any Occasion for my giving you this Trouble, and am with very great Sincerity,

Reverend Sir,

Your most Humble Servant.

Feb. 10.
1717-8.



POST.



POSTSCRIPT.

YOU, Sir, own your self, that † a
 ‘ number of *careless*, or *profane*, or
 ‘ *hypocritical* Professors, shall retain the
 ‘ *Name*, and fill up the *room* of Members
 ‘ [of Christ’s Body] by virtue of those
 ‘ outward Signs and Sacraments, which
 ‘ placed them in the Body of Christ;
 ‘ whilst yet they want that *inward Holi-*
 ‘ *linefs*, which these Sacraments are Em-
 ‘ blems of and Engagements to; which
 ‘ [*inward Holiness*] alone can render them
 ‘ of a Piece with the Head, and wherein
 ‘ not only the Health, but the *very Life*
 ‘ of the Body, and *each Member* of it con-
 ‘ sists. That this consists *chiefly* in the
 ‘ *Disposition of the Mind*; that it follows,
 ‘ that since *the Lord knoweth them that are*
 ‘ *his*, these *presumptive Members* shall cer-
 ‘ tainly be disowned by [Him] as *in truth*

† *Comment on the 1st Epistle for the Sunday after the Epiphany.*

‘ *they*

' they are not united to him; that hence
 ' that very Substantial Distinction of the
 ' Visible and Invisible Members and Body
 ' of Christ, and the difference of those
 ' Qualifications necessary for each. A Di-
 ' stinction founded in the nature of things,
 ' which cannot be otherwise, while this
 ' Body upon Earth is composed of and
 ' governed by Men, capable of deceiving,
 ' and of being deceived'. Now what can
 be a more natural Inference from these
 Principles, than that we are to trust no
 Mortal [who is capable of being deceived]
 with the absolute Direction of our Con-
 sciences, the Pardon of our Sins, or the
 determining of our Interest in God's Fa-
 vour; but that we ought to wait for our
 Judge, who alone can bring to light the
 hidden things of darkness, or, in your
 own Words, till that Harvest, and those
 Reapers come, who are appointed to make the
 final Separation? That we are not ob-
 liged to submit our selves to those who
 erect Tribunals, and exercise a Judgment
 over our Consciences, and assume to them-
 selves the determination of such Points,
 as cannot be determined but by One who
 knows the Hearts, [or who is not capa-
 ble of being deceived?]. That we ought
 to shew our selves Subjects of Christ alone,

in the great Affair of *Conscience* and *Eternal Salvation*, and without fear of *Man's Judgment*, [*which is capable of being deceived*] live and act as becomes those who wait for the appearing of an *All-knowing* and *Impartial Judge*?

You allow your self that this *Account* of the *Church*, 'That it is a Company of
'Men who are *inwardly Holy*, and by being so, are of a-piece with the *Head*,
'and are *healthy* and *living* Members of
'*Christ's Body*, is very consistent with
'their using *outward Signs* and *Sacraments*.' And how comes it then to pass, that the very same *Account* given by the *Bishop*, should be thought by you to be inconsistent with it, and *undermining an Authority in* *Externals* and *Discipline*? If indeed by *Authority*, you mean an *Authority* which evidently destroys the *Rule* and *Authority* of *Jesus Christ*; an *Authority* to which *Christians* are *absolutely obliged* to submit their *Consciences*, or their *Conduct*, in what is properly called *Religion*, or relating purely to *Salvation*, or to the *Favour* of *God* in another State after this, it is sure the *Bishop* does *undermine* such an *Authority*. But, if I understand you aright, p. 25. You *undermine* it as much as *He*, by
grant-

granting that you contend for no *Authority* in spiritual Matters, which you do not acknowledge to be *derived* from and *subordinate* to the *Authority* of Christ; which I take to be in other Words, an *Authority* which does not *destroy* the *Rule* and *Authority* of *Jesus Christ*; unless by a *subordinate Authority* you mean a *superior Authority*, by which the *Authority* of *Christ* is *directed* and *regulated*, p. 30.

It has, I know, been objected to this Distinction of the *Invisible Church*, that it makes all *External Communion* unnecessary. And so it does, if by *necessary*, be meant *absolutely necessary*, so that our *Salvation* depends upon our being of such a particular *Communion*. Thus for Instance, it's pretended by the *Papists* and *Nonjurors*, that it is at the *Peril* of our *Souls* that we *externally communicate* with any other than them. Because, as they say, among *them* only is to be found a *Succession* of *Bishops* and *Pastors* from *Jesus Christ* that is *uninterrupted*; and that therefore among *them* only is to be found an *Authority* to minister the *Word* and *Sacraments*. But these *Notions*, we *Protestants* esteem as no other than *Niceties*, *Dreams*

and *Trifles* ; we know that the *Succession* of *Bishops* and *Pastors* may be, and has been interrupted, and that the *Effect* of *Christ's Ordinance* is not taken away by our *Ministers* wanting such a *Succession*, nor the *Grace* of *God's Gifts* diminished from such as by *Faith*, and rightly do receive the *Sacraments* ministered unto them, which be effectual, because of *Christ's Institution* and *Promise*, although they be ministered by Men whose *Succession* in the *Ministry* has been interrupted: or who have not had their *Ordination* from *Bishops* who succeed *Christ Jesus* in the *High Priesthood*, without any *Failure* or *Interruption*. We believe that the *Efficacy* or *Effectualness* of the *Sacraments* does not depend on the *Authority* and *Commission* of those who minister them, but on the *Institution* and *Promise* of *Christ Jesus*, and our own inward *Qualifications*, receiving them rightly and by *Faith*. This I take to be the *Sense* and *Meaning* of *Article xxvi*.

But though we are not at the *Peril* of our *Souls* externally to join in such a particular *Communion*, or that our *Salvation* does not depend on our being subject to such particular *Pastors* ; yet it is cer-

certainly every Christian's Duty, as often and whenever he can with *Safety*, to join in *external Communion* with his Fellow Christians. And for this Reason it is the Duty of the *Pastors* of the Christian Church to provide that there be no *Corruption* of the *Simplicity* that is in *Jesus Christ*. That they require nothing to be *believed* by their Fellow Christians, but what the Belief of is *necessary* to the *very Being* of Christianity; and that they enjoin no Forms of Divine Worship, and Administration of the Sacraments, that are *sophisticated* with any *unlawful Mixtures*. It is very certain that in the Primitive Church the publick Worship and Sacraments were administred with *great Nakedness* and *Simplicity*. It was the *Degeneracy* of Christians which occasion'd the *Corruption* of this *Simplicity*, by introducing many *gaudy Rites* and *Ceremonies* into the Church, and foolishly affecting to imitate the Pomp, and Grandeur, and Vanities of this World in their Ministrations. And it's no Wonder if Confusion and Disorder have been the Consequence of these Humane Inventions in the Worship of God. It is very just when vain Men attempt to scale Heaven it self, and proudly affect to *make themselves*

a Name, seeking their own Glory, instead of the Glory of Him that sent them ; that their Language should be confounded, that they may not understand one another's Speech. For should they be let alone, and never interrupted, nothing will be restrained from them which they have imagined to do.

F I N I S.



BOOKS

**BOOKS Printed for, and Sold by T. M.
CHILDE, at the White-Hart in St.
Paul's Church-Yard.**

Several Tracts formerly publish'd, now collected into one Volume; to which are added, six Sermons never before published. Price 6 s.

The present Delusion of many Protestants, consider'd. In a Sermon preach'd in the Parish-Church of *St. Peter's Poor* in *Broad-street*, Nov. 5. 1715. The Fourth Edition. Price 4 d.

The Restoration made a Blessing to us, by the Protestant Succession. A Sermon preach'd before the King, at the Royal Chapel at *St. James's*, on the 29th of *May*, 1716. being the Anniversary of the Restoration. Publish'd by His Majesty's Special Command. The Fourth Edition. Price 4 d.

A Preservative against the Principles and Practices of the Nonjurors both in Church and State: Or, an Appeal to the Consciences and Common Sense of the Christian Laity. The Fourth Edition. Price 6 d.

The Nature and Duty of a Public Spirit. A Sermon preach'd at *St. James's Westminster*, on *St. David's Day*, March 1. 1716. before the Honourable the Stewards and others of the Society of Antient Britons, establish'd in Honour of Her Royal Highness's Birth-Day, and the Principality of *Wales*. Price 4 d.

The Nature of the Kingdom, or Church, of Christ. A Sermon preach'd before the King, at the Royal Chapel at *St. James's*, on Sunday March 31, 1717. Publish'd by his Majesty's Special Command. The 15th Edition. Price 4 d.

An Answer to the Reverend Dr. *Snape's* Letter to the Bishop of *Bangor*. The Ninth Edition. Price Six-pence.

An Answer to the Representation drawn up by a Committee of the Lower-House of Convocation, concerning several dangerous Positions, and Doctrines contain'd in the Bishop of *Bangor's Preservative and Sermon*. The Second Edition. An

An Answer to a Calumny cast upon the Bishop of Bangor, by the Reverend Dr. Sherlock, Dean of Chichester, at the Conclusion of his New Book, Entitled, *A Vindication of the Corporation and Test Acts, &c.* Price 3 d.

An Answer to a late Book, written by the Reverend Dr. Sherlock, Dean of Chichester, Entitled, *The Condition and Example of our Blessed Saviour Vindicated, &c.* Price 1 s.

These Nine by the Right Reverend the Lord Bishop of Bangor.

An Answer to the Reverend Dr. Snape's Accusation, by Francis de la Pillonniere, formerly a Jesuit, now living with the Lord Bishop of Bangor: Containing an Account of his Behaviour and Sufferings amongst the Jesuits: Of his leaving their Society, and afterwards turning Protestant: Of his being forced to leave France, and his Conduct since that Time; shewing likewise that the Principles professed by Dr. Snape, are such as justify the main Pretensions and Cruelties of the Church of Rome. To which is added an Appendix of Letters from Jesuits and Others, relating to the foregoing Account; with a Preface by the Lord Bishop of Bangor.

A Reply to Dr. Snape's Vindication of a Passage in his Second Letter to the Bishop of Bangor, relating to Mr. Pillonniere. Wherein a full Answer is also given to Mr. Mills, and all his other Evidences. By F. de la Pillonniere. To which is prefix'd, a Letter to Dr. Snape, by the Lord Bishop of Bangor.

Next Week will be published,

A full Examination of several Important Points, relating to Church-Authority, the Christian Priesthood, the Positive Institutions of the Christian Religion, and Church-Communion: In answer to the Notions, and Principles contain'd in Mr. Law's Second Letter to the Lord Bishop of Bangor. In a Second Letter to Mr. Law; with a Postscript, wherein his Evasive Answers to Former Objections are consider'd. By Gilbert Burnet, M. A. Chaplain in Ordinary to His Majesty.

